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Bibliography on Pornography.  
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BIBLIOGRAPHY  
ON PORNOGRAPHY  
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Prepared for the  
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on the Status of Women

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## Section One: Canadian Sources







① These 3 articles are listed together as they were both presented & published together.  
Andrews, Jancis. "Pornography: The Legal Fight." Kinesis, April, 1983 p 7-8. Abridged text of Andrews' presentation to a forum on pornography sponsored by Vancouver Status of Women and Vancouver Association of Women and the Law, held on March 20/83. Outlines Andrews' experience as a key figure in the fight against Red-Hot Video, and discusses legislative methods of dealing with pornography.

Lewis, Debra. "Misogyny, Pornography, and Violence Against Women" Kinesis, April, 1983, p. 6-7. Abridged text of Lewis' speech to forum described above. Summary of feminist analyses of porn as means of social control of women, etc. Contains some interesting quotes from a very recent article in WIN, which I have not been able to locate; these outline correlation between pornography, fascism, and war-mongering.

Lorek, Regina. Porn: Whose Hurt? Who Benefits? Kinesis, April 1983 p. 8-9. Also an address to March 20, 1983 forum. Lorek is one of women who has been viewing videotapes turned over to BC Fed. of Women by a repentant video-shop owner. She describes her own feelings in viewing them, her past experiences evoked by the tapes, gives some theories as to why pornography has proliferated and become more extreme.

All these articles are useful, through they don't contain much not available elsewhere, and tend to be somewhat subjective. Lorek's experience are probably the most interesting-- there is not that much on the effect of working with pornography an feminists, and it certainly is something of which we should be aware. However, it is not particularly well written or organized.

Barlow, Maude. Pornography and Free Speech; A discussion Paper.  
Paper presented to meeting of National Women's Groups hosted by  
C.A.C.S.W., March 1983.' 6 pp.

A succinct and useful stat , outlining the differences  
between feminist, civil libertarian, and moralistic perspectives  
on sexually explicit material. Using Longino's definition of  
pornography and Steinem's of erotica, Barlow notes that "community  
standards" are using set using only the testimony of those who  
use and accept pornography. She notes that there are many "social  
contracts" prohibiting behaviour which impedes the rights of other  
members of society, and offers a four-pronged approach to the  
problems of pornography, including censorship at the federal level  
of all material combining sex and violence, establishment of  
strong CRTC guidelines and amendments of the Broadcast Act, local  
by-laws to limit children's access to pornography, and education  
about the issue.

Bergman, Brian. "Caught in the Censorship Quagmire". MacLean's  
Jan 11, 1982. p. 50 ff. Beginning with the closing down by the  
police of Caligula in Alberta, after approval by civil authorities,  
Bergman discusses the rights of provincial censors vs. courts and  
law enforcers. Short, useful perspective on censorship issue.

Bryden, Marion, MPP (Ont.)

Statement by NDP Women's Critic on Pay-TV programming. ~~Background~~  
Material giving Ontario NDP Women's committee's position Pay-TV,  
including demands for amendment of Broadcast Act and redefinition  
of "Canadian content", and full text of resolutions passed committee  
on Jan. 22/83



B.C. Civil Liberties Association: Comments on: The Report on Pornography by the Standing Committee on Justice and Legal Affairs of the House of Commons. Vancouver, B.C. B.C. Civil Liberties Association. May, 1978. (see *Standing Order* for Report)

The Civil Libertarians begin their <sup>some</sup> comments with an acknowledgement that <sup>some</sup> opponents of pornography object to it because they believe it may cause harm to others. However, they believe this is only supportable if "there were overwhelming evidence that sexually explicit materials can be harmful to their users" (note; they make no distinction between obscenity, pornography, erotica, and other kinds of sexually explicit materials. They state that no such evidence is available. They see censorship as an attack on freedom itself--one which required the opponents of pornography to provide conclusive evidence of harm.

They believe obscenity laws must avoid the use of concepts whose application is open to dispute. (The fact that many court cases revolve around such disputes re all kinds of legislation--and that most lawyers make their living disputing concepts-- is not noted). Some valid concerns regarding the use of police as censors are expressed(p3) It is pointed out that police would be better off combatting organized crime and engaging in actions against those who coerce people or use children to produce pornography(However, there is no reason why the work of controlling pornography has to be done only by police, or why sufficient numbers of police could not be employed to deal with all aspects of the problem.) Concerns about customs officials having the right to determine what others see and read are also expressed. (Again, the decision need not rest with them--there are, and should continue to be, many means to appeal such decisions, and certainly customs has if anything, erred on the "liberal" rather than the conservative side in what is now allowed).

The Civil Liberties group also objects to the substitution of "or" for "and" in linking "sex" and "crime, horror, cruelty or violence," since the latter four elements would become obscene in their own right. Perhaps with regard to "crime" they have a point--if it was interpreted literally, a lot of detective stories would be effected. With no real grounds, except that "degradation" is considered a vague concept, they object to the addition of the degradation c. . . .

Their objects<sup>in</sup> to the proposed changes on child pornography are valid. The fact that material which depicts or describes a child "displaying any portion of its body in a sexually suggestive manner" would be banned could lead to arrest of parents who take photos of their naked toddlers...it is certainly difficult, if not impossible, to know what would constitute being "sexually suggestive" with regard to children.

Their concerns regarding the removal of the "undue exploitation" and "dominant characteristic" criteria may also be well founded. Certainly, context is extremely important.

The changing of "community standards" from the national to the local level is also criticized, and with validity. Although it may well be advisable to permit local governments to control some activities and materials, <sup>(This group objects to their use)</sup> the setting of local standards would require a huge number of court cases and would create "border towns", (like Blaine, Washington is now) within Canada, as residents of "clean" communities went to the nearest "liberal" community for wares. The banning of expert witnesses is also criticized, and with justice.



Canadian Radio-Television and Telecommunications Commission.  
Images of Women: Report of the C.R.T.C. Task Force on Sex-Role  
 Stereotyping. Supply and Services Canada, 1982

The CRTC Task Force worked for three years, heard fifty submissions at public hearings across the country, and received numerous written submissions. Composed of 4 CRTC Commissioners, 6 public members (representatives of women's groups were included here) a CBC representative, four representatives of the private broadcasting industry and five advertising industry representatives, the task force agreed on four points of reference; it would do no original research, would consider sex-role stereotyping as a problem of inequality and injustice, rather than simply a matter of "bad taste", would give consideration to both commercials and programming, and would concentrate on the sex-role stereotyping of women. It addressed a gamut of issues, including the cumulative effect of restricted representation, and language. Section four, (p. 29 ff.) summarizes the concerns and possible solutions compiled from the briefs and submissions and an examination of the literature. This section concludes:

Male dominance and female submissiveness are at the very heart of the stereotypes of men and women. Pornography reflects the extreme portrayal of dominance and the exploitation of women's sexuality. Pornography, or any portrayal of violence against women, is the ultimate expression of dominance/submissiveness, the objectification of women. As such, pornography or the portrayal of violence against women has no place in the broadcast media.

(p. 35)

Section 5, (p. 36-40) outlines existing government regulations and industry "self-regulation"; section 6 deals with industry concerns and responses. Among the "Task Force Achievements and Recommendations"

in Section 7, are recommendations to the CRTC from the public members regarding pornography, urging the commission to recognize pornography as a special problem, and recommending changes in the CRTC regulations to prohibit abusive comments on either sex; ~~The public members also recommended~~ to the federal government that the Broadcasting Act be amended to require that programming provided by the Canadian broadcasting system reflect the interests of both sexes.

Appendices contain a list of submitters, the text of an address by the Honourable David MacDonald to the Institute of Canadian Advertising, the Government of Quebec's advertising guidelines, the C.B.C. submission to the CRTC task force on Sex-role stereotyping, position papers from the advertising industry, and an outline of complaint procedures.

## Images of Women (cont.)

Although only a small portion of this book is concerned directly with pornography, it is a very useful resource for an understanding of the "pornographic continuum"-- the everyday images of women which perpetrate, in more subtle ways, the objectification of women of which pornography is the most extreme form.

Clark, Lorene M.G. Brief on behalf of the National Action Committee  
On the Status of Women, March 7, 1978 p.7

Clark's paper is divided into three sections ; History, Present Perspectives, and Future Directions. However, she does not really delve into the history of pornography, but into those attitudes regarding sexuality, which have defined material which tends to arouse sexual interest as bad. She sees this repression as based in negative attitudes towards non-procreational sex, and a desire to control female sexuality. Present perspectives tend to react against this historical negativism, and to see human sexuality as positive, healthy and normal....an attitude with which Clark (and feminist perspectives) fully agree. It is the linking of the use or threat of violence with sexual gratification that is "an affront to the dignity of women". She suggests that it is equally wrong to condone the manufacture, sale, and distribution of materials which depict sexual activities violating <sup>Society's</sup> the injunctions against causing harm to others as it is to indulge in such activities.

Under "Future Directions" Clark argues that, while material should not be considered pornographic simply because it brings about a pleasurable sexual response, it does not follow that nothing that brings about such a response should be prohibited; "If one gets sexually aroused from things which create a clear and substantial risk to the safety and/or rights of others, then one can justifiably be prohibited from getting one's responses that way." (p.4) She feels prohibitions can be justified on the ground that "actions of this particular species do not remain at the level of mere phantasy", and that even if depicted actions are not replicated, they reflect attitudes <sup>toward</sup> the objects of the actions which produce practical effects in real life. Such arguments are the basis of prohibitions against hate literature. While male responses to violent pornography may be "normal" in our society, their responses are due to socialization, and pornography itself is "a method of socialization ..which is inconsistent and incompatible with sexual egalitarianism." (p.5)

A good argument for control of violent pornography, well thought out, putting the analogies between pornography and other forms of "hate literature" in a comprehensible argument.



Clark, Lorene. "Pornography's Challenge to Liberal Ideology."  
Canadian Forum. March, 1980.

This article is in many respects a "popularized" version of Clark's presentation on behalf of NAC. However, it also includes a criticism of the civil libertarians' demand that opponents of pornography prove that it causes harm to others. Liberal ideology becomes caught in a contradiction of its own making, since the research that it demands as "proof" would violate the privacy of the subjects of the research (the users of pornography, whose careers would have to be charted.) If libertarians prefer privacy to proof, then there is no reason why lack of proof demands continuation of the behaviour. Good

Dunnigan, Lise. Condemning Pornography.: A New Look At the Issues. Conseil du Statut de la femme du Quebec. (undated: probably 1981) A three-page summary of the issue, focussing more on the ideas and effects behind pornography than on legal or action-oriented specific solutions. Philosophical, but interesting and worth reading.

Fulford, Robert. "Freedom, Pornography, and Violence towards Women." Saturday Night. March, 1979. 14 ff.

Fulford discusses pornography as "part of the political climate of this period. He feels that "scientific" proof of the relationship between pornography and violence against women is not necessary; the connection is obvious. Yet he sees the proposals in Bill C-21 as "sanction for widespread book-burning", and feels the Bill should be sent back to the committee for serious and careful study. (It was, in a sense.) Fulford decries pornography but does not advocate censorship; he prefers discussion, analysis, and making known the implications of violent pornography, as well as "asserting the dignity of women in the face of exploitation."

Interesting attempt by a perceptive and aware, "liberal" journalist to reconcile awareness with "freedom of speech", but does not contribute greatly to the debate or give information unavailable elsewhere.



Helwig, David. "The Case Against Skin Mags" Quest, March, 1982

A man's reflections on the proliferation of pornography in his lifetime, and its effect on his sense of himself as a man. Also contains a discussion of some relevant legal precedents, and some discussion of research. Very thoughtful and useful-recommended.

Holme, Dorothy. "The Social Effects of Pornography". Research paper prepared for Women's Programs, Ministry of Labour (British Columbia) March, 1983. 16 pp. plus biblio.

While this paper sets out to "document and analyse the most recent studies and ..to determine whether the portrayal of violence in pornography results in increased violence toward women and children" it was prepared as an interministerial study and contains little that will add to the knowledge of those who have followed the pornography controversy. Sources are mostly American. Conclusions include suggestions that all levels of government "acknowledge the gravity of the problem, educate themselves about the issues, and do everything within their power to support the work already begun by the opponenets of violent pornography." No specific recommendations for legal change or other actions by government are made.

MCCormack, Thelma. "Passionate Protests: Feminists and Censorship". Canadian Forum, March 1980. A liberal feminists arguments against censorship. McCormack recognizes the "hate literature" nature of pornography, and is concerned about the proliferation and increasingly misogynistic themes of pornographic material. She notes that feminists have "a legacy of regarding civil liberties as secondary to social justice," and suggests that civil libertarians should demonstrate good faith; "lawyers who defend clients charged with obscenity could donate part of their fees to the Women's Press or to Feminist film makers". However, she suggests that a feminist can be opposed to censorship without being a civil libertarian. McCormack opposes censorship because "it literally places power in the hands of men to look after the interests of women, thus replicating the powerlessness of women." She suggests that censorship is elitist and homophobic, and that it "will only reinforce our sexist social structure."

Should be read, although her arguments are easy to refute; the points she makes will be raised and answers should be available. However, her more analytical paper (below) is by far more important.

MCCormack, Thelma (1980b) "Feminism, Censorship, and Sadomasochistic Pornography." Studies in Communications, 1980, Vol. 1, p-37-61.

Restating of some of the arguments in the above article, in a more academic and detailed form. McCormack documents the tradition of "suppression of the profascist Right by the Revolutionary Left", and notes that "porno-politics" were deliberately used in the revolutionary literature in a gesture of cultural non-conformity. (38). She then outlines the history of the suppression of pornography noting its class bias. The emergence of an educated middle-class has created a new groups of possible consumers, who distinguished themselves from "low-brows" by their preference for "soft" rather than "hard-core" pornography. It was against the middle-class that the youth of the 60s rebelled, and, in McCormack's view (from Marchuse)

The porno-politics of the New Left was an indictment of the repression of capitalism, and an alternative vision of a cooperative socialist world, de-Stalinized and debureaucratized, a William Morris-Paul Goodman world in which all forms of social activity would be humanized by Eros. (p,41)

This radical view coincided with the emergence of "swingers", more materialistic, more affluent, and seeing sex as "an expensive adjunct of careerist high-achievement".

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MacCormack (cont)

This coïncidence created a climate in which anyone advocating censorship or regulation was suffering from another kind of sexual pathology, "an obsessive attraction to the forbidden." However, some intellectuals disputed this (Johnson, Steiner) and raised questions about the primacy of morality, the relationship of art to morality, or of both to politics...issues McCormack suggests are now central to the feminist debate on pornography.

McCormack then reviews the history of feminist thinking about the issue, from Millet and Morgan's 1970 writings through later attempts to define women's own experience, and concerns about the possibility of censorship being used to prohibit feminist works. With the change to more "hard-core" and violent material, and the proliferation of pornography, feminist opposition grew and positions clarified. The choice between feminism and civil libertarianism had to be made.

McCormack sees the rise of "hardcore" to be due to economic reasons (competition requiring extremism) and to the "backlash against women's liberation." (47)

A long (p.48-55) section of this paper is devoted to the psychoanalytical, sociological, and (humanistic) psychological interpretations of sadomasochistic fantasy. In the psychoanalytical perspective (after Freud) "pornography can be understood as the wish-fulfillment fantasies of men forced to sublimate their primal sexual instincts for the greater good of the community." The key to sadomasochistic fantasy is guilt, and "its viewers, young and old, are at a stage in their psychosexual development when masturbation is the primary source of sexual gratification." (50) Post-Freudian revisionist theory (Jung, and others) retains Freud's model of a "passive, apolitical, masochistic women." (McCormack confines this discussion to "fantasy", as she does throughout this section, and does not deal with the real violence inflicted on models/actors in pornography, nor in the actual violence it might inspire).

Sociological analysis investigates problems in terms of social institutions and relationships, rather than individual characteristics. Pornography has been seen as serving the function of releasing the residual sexual energies of men (Polsky). Deviance theory sees distinctions between acceptable and unacceptable behaviour as to a large degree socially constructed, a means of social control and of reinforcing a class structure; pornography should not be negatively sanctioned. since to do so is to negate cultural differences.



McCormack summarizes her review of humanistic psychology's perspective on pornography as, "Sadomasochistic fantasy (and thus sadomasochistic pornography) takes its place in the panoply of other sexual experiences and becomes fully normalized." (p.55)

Since none of these disciplines affords a perspective that is consistent with feminist theory or awareness, McCormack sees it reasonable that censorship has become "a less unattractive" option for feminists.

Yet McCormack holds that feminists must still be uncertain about pornography because <sup>in her view,</sup> it is not yet ascertained whether or not, or in what way, pornography impedes progress on other feminist issues and contributes to violence against women. She claims that this is the case because, "we lack a theory of pornography as a cultural form." Failing this, and given the fact that "censorship is conducive to a law-and-order climate of opinion", should be advocated only with caution, and requires "incontrovertible evidence of a systematic connection between pornography and rape." She also suggests that pornography, and not all other forms of "symbolic sexism", must be implicated. Her second condition for supporting censorship is that law enforcement agencies must prove by their actions that they are as concerned with the prosecution of rape as they are with pornography. Her 3rd, and most important condition, is that the final authority for decision concerning censorship be put in the hands of the feminist movement, "the only ones who can be trusted to know the difference between sex education and obscenity, between candid discussions of abortions, lesbianism, and the street language of sex...and pornography." (56-57) She sees these possibilities as remote, and sees the development of a feminist aesthetic based on a theory of art as "active historical experience" as a genuine alternative to pornography.

This article is thoughtful, and well worth reading. However, it does not deal with the fact that censorship exists now, not only with regard to pornography (Section 159, the Theatre's Acts, etc) but in many other areas of life--including the unofficial "censorship" that makes works that reflect a true feminist aesthetic hard to fund and almost impossible to get distributed.



MacDowell, Cyndra. "Extra-Censory Perception." Broadside Vol. 4 #6 April, 1983. p 4-5. MacDowell, a feminist artist, criticizes feminists who advocate (or seem to advocate) censorship, points out the problems with the Ontario Censor Board and notes that some material in feminist critiques of pornography which is used to exposit the problem could also be used to engender violence against women. She feels that the Ontario Censor board "has contributed to ensuring that there may be inadequacies in the Criminal Code of Canada", because of its policy of prior censorship. Like many feminists concerned with the problem of artistic freedom, and those who are simply distrusting of state control, she would support amendments to the hate literature section (281(4) of the Criminal Code to include groups distinguished by sex or sexual orientation, and the removal of the present requirement that the approval of the Attorney general be required for charges laid under this section.

Freedman, Lisa, and Susan Ursel. "Obscenity Deleted." Broadside, Vol 4# 6 April, 1983, p. 5. A refutation of MacDowell's arguments. Freedman and Ursel acknowledge the fact that the obscenity provisions of the Criminal Code can be used against gays, as well as feminists. They <sup>u</sup>rge changes that would remove the word obscenity from the Criminal Code and replace it with a definition of pornography that "is aimed at prosecuting material where the theme stresses violence, degradation or sexual objectification." They do not deal with MacDowell's criticisms of the Ontario Censor Board.

Malamuth, Neil M. "The Mass Media, Individual Characteristics, and Aggression Against Women." to appear in R. Kaplan et al Aggression in Children and Youth. Rijn, the Netherlands, Sitjhoff and Noordhuff Int. Publishers, in press.

Documents research attempting to identify males within the general population who are relatively more inclined to aggress against females, (p. 1) in the expectation that identification could lead to investigation of background characteristics.

Begins with a summary of material included in Donnerstein and Malamuth, which is reviewed above. The second section of the paper discusses previous experiments in identifying males with a high-propensity to rape. Two types of responses appear to discriminate between rapists and the general population; quite unsurprisingly, rapists show high levels of sexual arousal to depictions of rape and cold callous attitudes about rape, and believe in rape myths. A significant association has been consistently found between high propensity to rape and reports that those men have used force against females in sexual relations and may do so again in future. (p.7) Laboratory experiments also revealed greater aggression, as discussed in Malamuth and Donnerstein.

N.B. { This paper, while useful in and of itself, contains no new material and is really not <sup>necessary</sup> useful if Malamuth and Donnerstein is carefully studied. The same seems to be true of Donnerstein's other work. While reading the original sources is of course to be preferred, the combined article seems to contain the latest and most interesting information.

Malamuth, Neil and James V.P. Check. "The Effects of Mass Media Exposure on Acceptance of Violence Against Women: A Field Experiment." Journal of Research in Personality V. 15. p 436-446 (1981)

The field experiment described herein attempted to see longer term effects of viewing material linking sexuality and aggression, and to assess impact of such material in a non-laboratory setting.

The age of subjects was considered as a variable. Sixty-five female and fifty male students who had signed up to participate in a study ostensibly focussing on movie ratings were randomly assigned, to view either two violent-sexually explicit films <sup>(Sweet Honey & the Breeze & Getaway)</sup> or 2 control films. Other class members formed the control group. A sexual attitude survey embodying scales to test the acceptance of interpersonal violence, Rape Myth Acceptance, and adversarial sexual beliefs was given. Males who had seen the aggressive-sexual films revealed greater acceptance of interpersonal violence and rape myths, as compared to males in the control group. For females, the differences tended to be in the opposite direction.

This study is important, from a feminist perspective, because of its non-laboratory setting and evidence of relatively long-term effects, and the indication that films which combine sex and violence--even "mainstream" movies-- may reinforce aggressive attitudes in males.

Malamuth, Neil M. and Ed. Donnerstein. "The Effects of Aggressive Pornographic Mass Media Stimuli." Chapter prepared for L. Berkowitz (ed.) Advances in Experimental Social Psychology. New York; Academic Press. (in press)

*most important*

A summary of the prior work of two of the most prominent and credible researchers in the field. From their own research and their understanding of other psychological studies, Malamuth and Donnerstein state that "the coupling of sexuality and aggression may result in conditioning processes whereby aggressive acts become associated with sexual arousal, a powerful unconditioned stimulus and reinforcer," and that "such conditioning could possibly lead to concomitant changes in fantasies and behaviour." The paper begins by distinguishing between aggressive and non-aggressive pornography, discussed the increase and amount and availability of aggressive pornography from content analyses, and cites as "bases for concern" the established anti-social effects of non-sexual depictions of aggression in the mass media, the fact that treatments for sexual offenders are based on the premise that conditioning may occur by associating fantasies of socially-sanctioned



arousal and behaviour; they therefore postulate that the juxtaposition of media portrayals of aggression and sexuality could lead to conditioning. They note that, from a cognitive perspective, the many pornographic depictions which portray women as secretly desiring the assault, and eventually deriving sexual pleasure from it, may suggest that even if a woman seems repulsed by her pursuer, she will eventually respond favourably to forceful advances. Such depictions may easily come to people's minds and affect their beliefs, attitudes and behaviour.

In Section 11, Aggressive-pornographic Stimuli and Sexual Arousal, an extensive body of literature is evaluated and the effect of the victim's response on sexual arousal is discussed. It is found that rape portrayals that depict the victim as abhorring the experience typically result in significantly less sexual arousal than mutually consenting themes, whereas portrayal of the victim as involuntarily sexually aroused by the assault create sexual arousal at a level at least as high, and often higher, than consensual depictions.

However, a substantial percentage of subjects tend to be equally or even more sexually stimulated by rape than by portrayals of mutualist sex. Men with a self-admitted propensity to rape if they could be assured of not being caught and punished showed higher rates of arousal to depictions of rape than to consensual sex, whereas low-propensity subjects, who were more sexually stimulated by mutually consenting depictions.

Arousal to rape portrayals was associated with higher beliefs in stereotyped sex roles, and with power as a motive for engaging in sex. A male's belief that he is under the influence of alcohol may effect his arousal (or willingness to specify arousal) to rape depictions.

The field experiment detailed in Malamuth and Check (1981) above is delineated in a way that makes the reading of the experiment result in the 1981 paper unessential, although it would still be useful.

In experiments relating exposure to aggressive pornography to aggression, it was found that subjects told it was "OK" to be as aggressive as they wanted to a female confederate and to give her an extreme electric shock, following exposure to aggressive pornography or to neutral material. The findings pointed to the possibility that aggressive-pornographic stimuli may under certain



conditions increase aggression against women. Another experiment by Donnerstein indicated that aggression against females (but not against males) increased after the viewing of an aggressive pornographic film, especially if subjects were angered. Donnerstein also conducted experiments showing that pornographic, but not aggressive, films increased male aggression against other males, whereas aggressive-pornographic films increased aggression against females, to a greater degree than did the aggressive non-pornographic films. Donnerstein's other experiments also indicate that "negative" outcome (i.e. the victim does not enjoy the aggression) were seen as more aggressive than "positive" outcome films with the same amount of actual aggression. Further, the woman in the "positive" outcome version was seen as being more responsible for her own victimization.

When subjects were divided into angered and non-angered groups, only "positive" outcome aggressive pornographic films significantly increased aggression against female victims for the non-angered subjects, while angered subjects were found to have increased aggression following both kinds of films.

Four theoretical analyses are then applied to this data, the arousal, Hedonic Valence, Elicitation and Disinhibition analyses. It was found that film arousal may be a contributory factor to aggression, but it is not a necessary one. Hedonic valence (the pleasing-displeasing qualities of the stimuli) theory would indicate that arousing pornography that induces negative affect would be expected to lead to the highest levels of aggression; the data are not consistent with this explanation. Nor did the elicitation theory which emphasizes stimulus-response give an explanation clearly consistent with the data. The disinhibition theory held true for some results, but did not fully explain all the data. It was postulated that a multiplicity of processes, rather than any one or two, are in operation.

Experiments designed to assess construct validity showed that men who indicated a "causal paths" could be discerned linking sexual arousal to rape and attitudes facilitating violence to aggression against women.

From all these experiments, Malamuth and Donnerstein conclude that "the data across the laboratory and field experiments discussed in this chapter support the proposition that exposure to mass media stimuli that bridge violent and sexual content increases the audience's aggressive sexual fantasies, acceptance of aggression, beliefs in rape myths and aggressive behaviour."

Masculine Collective Against Sexism.

Pornography: A brief Submitted to the Commission D'Etude sur le Cinema et L'Audiovisuel. Montreal, Dec. 4, 1982. (ref. Martin Dufresne, 4801 Brebeuf St. Montreal H2J 3L4).

This brief makes reference to a report done by (or for?) the Quebec government; the 1977 Dionne Report, which is said to highlight "the consequences of free access to pornography for youths and adults in some European countries; increased prostitution and rape, socio-affective problems and a new obsession with sexual performance."

It is very strongly worded feminist statement, all the more effective since it is written by men who resent the fact that pornography acts "as an incessant lesson of virility...teaches us to perceive ourselves as intrinsically separate, to cut ourselves off from women;" They see pornography as a means of initiating men into a sexist society, a way of using women as "victims on which to dump frustrations accumulated at the job, behind the wheel, anywhere."

Disregarding the argument that pornography is only "fantasy", the men's collective points out the very real violence inflicted on "models", and state that it teaches young men to interpret women's pain as pleasure. They see it as hindering a male need--their urge for a reunion between the sexes, based on a "new-found respect for women," rather than fulfilling men's need for an "outlet." They see the "freedom of expression" argument as false, in that it grants such a freedom to pornographers, but not to women.

The statement is limited by its use of statistics without sources, and its rather dogmatic and rhetorical tone...but it is a strong expression of thought from men who realize the limitations that pornography places on them.

Ministry of the Attorney-General, Province of British Columbia.

Guidelines for the Enforcement of the Obscenity Provisions, Criminal Code  
Issued March 2, 1978.

These guidelines divide material into "A", "B" and "C" categories, according to their content, and the actions which "may" be taken by police. In the A category are "material which depicts sexual acts coupled with acts of violence; depictions of bestiality; and material which depicts juveniles involved in sexual activities. Violence is not a factor to be considered with regard to material featuring juveniles

The "B" category covers "hardcore" material not in category "A", but that term is not defined. Such material is permitted in establishments designed for the purpose, providing they do not sell it or display it to juveniles. Prosecutions "May be taken" if guidelines in "B" are breached. "Soft core" material "Being the sort of material generally sold in news and magazine stands, corner grocery stores and drug stores" should be kept out of access of juveniles; Crown Counsel is responsible for giving advice to police as to whether or not such material is obscene. If you decide so,

These guidelines are interesting and useful in view of the "Red Hot Video" issue, in which material which clearly violated the guidelines was not considered prosecutable for many months. (Note : These guidelines could be difficult to obtain: I have a copy which I could make available)

Andrews, Jancis. "A Review of Some Films Available at Red-Hot Video"  
965 Marine Drive, N. Vancouver. Avail. from North Shore Women's Centre.

Contains explicit and detailed scenarios of 6 films which were rented from the above outlet in the Spring of 1982. All clearly violate the Above guidelines.



N.D.P. Women's Caucus (Federal) Press Release and information Package, January 18, 1983. N.D.P. Women Protest First Choice Programming. Released to coincide with demonstrations by women's groups across the country held on Jan. 18, 1983, this package contains press release demanding changes to the Broadcast Act to give women the same protection accorded to members of different races, religions and creeds. Also contains recommendations from CRTC Task Force on Sex Role Stereotyping regarding pornography, reprinted from pp. 72-3 of Images of Women, and reprints of Handard for Jan 18, 1983, 25, 2 with sections on Lynn MacDonald's questions to the Minister of Communications regarding "first choice", press clippings, and CRTC statement regarding the controversy.

Penfold, P. Susan. "Pornography: Harmless Fantasy or Destructive Ideology." Paper for presentation at Panel session Mental Health and Pornography, Annual General Meeting of Canadian Psychiatric Association, Montreal, Sept. 29, 1982.

Beginning from a feminist perspective that pornography objectifies women and provides the ideology for rape, child sexual abuse, and the battering of women, Penfold discusses the role of pornography in child sexual abuse. In her treatment of incest victims, she has found that the father has had a wealth of pornographic material--magazines, books, films, videotapes, photographs, which he has shown to the child or left around in hope that she will see it. The intent seems to be to induce her to emulate the women or girls in the pictures, or to get her to "model" for photographs. The result is self-derogation and self-blame on the part of the victims.

Unfortunately, this paper is only 4 pages long, and contains no hard data or details of particular cases. Penfold, who is associated with U.B.C Dept. of Psychiatry and with the Vancouver Children's Hospital, would be well worth contacting and/or interviewing.

Ridington, Jillian. Freedom From Harm or Freedom of Speech?  
A Feminist Perspective on the Regulation of Pornography.

A discussion paper for National Association of Women and the Law. Ottawa, National Association of Women and the Law, 1983. 56 pp. plus bibliography. In the first of two main sections, Pornography is defined in legal and feminist terms. In a section on "Understanding Pornography", the Catharsis argument, the Danish Experiments, feminist research and research supportive of feminist perspective are examined. This discussion is followed by examinations of the function of pornography, and summation of available material on the pornography industry. The second section, "What Can We do About Pornography?" addresses civil libertarian arguments, and points out the discrepancies between these and feminist perspectives, makes suggestions for legislative changes, discusses pornography as hate literature and how legislative changes could incorporate that understanding, points out problems with the administration of justice using the B.C. "Red-Hot Video" case as example, and discusses other means of working against pornography.

While all philosophical and cross-cultural studies of pornography are not discussed in this paper, it deals extensively with the psychological studies, and is probably the most recent and comprehensive study of pornography available in Canada at present.

Ridington, Jillian, and Barb. Findlay. "Pornography and Prostitution.

Monograph, 1981 (originally published in Kinesis, May-June, 1979

Vancouver: Vancouver Status of Women, 400A W. 5th Ave.

Begins with a discussion of the differences between erotica and pornography; discusses the function of pornography and the relationship between pornography and other forms of woman abuse. Criticizes the catharsis theory, the contradictions between civil libertarian and feminist perspectives. Current laws and

proposed amendments in Bills C-51 and C-21 are discussed and criticized, and proposals for amendments which would be more acceptable to feminists are discussed. A concluding section outlines alternative ways of fighting the pornographers.

Russell, J. Stuart. Obscenity, Pornography and Freedom of Speech. paper prepared for Civil Liberties 491,409A. McGill Univ. 1980. Russell's paper, of which I have a copy, outlines the legislative and judicial history of obscenity legislation from the British Common Law Hicklin ruling to 1980, citing important Canadian precedents. Section 11 considers policy questions, including feminist perspective and discusses the two reports of the Law Reform Commission (1972 and 1975.) This section also discusses cases which used the Canadian Bill of Rights as a defense; this is useful in view of the impact the new Canadian Constitution may have on future cases. Section three, Current Law Reform, focusses on criticisms of Bills C-51 and C-21. Section IV discusses recommendations for reform of legislation, and argues that all obscenity provisions of the Criminal Code and the Customs Act should be repealed. This paper is a cogent statemtn of the civil libertarian perspective on censorship and legislative reform. Its extensive list of references, including many citations from case law, is also useful. However, its disregard of the "harm to others" involved in porn. is disturbing.



Standing Committee on Justice and Legal Affairs. Third Report, presented to the House of Commons on March 22, 1978. (Published as 27 Elizabeth II, -A.D. 1978, No. 86, House of Commons, Ottawa.) p. 533-544)

In its preamble (p. 533), the committee recognizes that pornography is "exploitive of women...women are depicted as sexual objects whose only redeeming features are their genital and erotic zones which are prominently displayed in minute detail." It also recognizes that "kiddie porn: is reprehensible and "clearly unacceptable in contemporary Canadian society. It is exploitive of children." The preamble concludes:

A society which holds that egalitarianism, non-violence, consensualism, and mutuality are basic to any human interaction, whether sexual or other, is clearly justified in controlling and prohibiting any medium of depiction, description or advocacy which violates these principles.

It is stated that almost all the pornographic material is imported and violates the Customs Act (S.14). The problem with preventing it into Canada is not one of legislation, but of detection. (534) It is also suggested that much of the importation and distribution is controlled by "criminal networks". (ibid) and that pornography is closely connected to prostitution and drugs. It therefore recommends that "police forces in Canada and the U.S. engage in a concerted campaign" to "dismantle those criminal networks". (A lofty, ideal, but perhaps virtually impossible to realize; especially with regard to the effect that Canadian recommendations are going to have on U.S. officials). It further recommends that Canadian Customs undertake an intensive campaign of detection and prohibition to prevent entry of "sexually explicit material." In order to facilitate this, it recommends (rec. 3) that more personnel should be secured and trained. (535)

It then addresses the definition of obscenity, and gives a short history of legal definitions which have been applied in Canada. It delineates some of the problems with "community standards", and the term "publication," and finds the present definition to be vague and imprecise." (537) It recommends that section 159.8 be amended as follows:

159.(8) For the purposes of the Act, a matter or thing shall be deemed to be obscene where

a) a dominant characteristic of the matter or thing is the undue exploitation of sex, crime, horror, cruelty or violence, or the undue degradation of the human person; or

b) the matter or thing depicts or describes a child

1) engaged or participating in an act or simulated act of masturbation, sexual intercourse, gross indecency, buggery or bestiality, or

ii) displaying any portion of its body in a sexually suggestive manner.

159.9 was amended to state that "

In this section,

"child" means a person who is or appears to be under the age of sixteen years.

It then suggested (at p. 538) that community standards be determined by the inhabitants of the region, township, city, town or village where an obscenity prosecution is undertaken, and suggests that this is best done by trying cases by judge and jury. (538) It also suggests that "experts" not be permitted to testify, since the purpose of establishing community standards is to determine what those who live there, represented by the jurors, feel and see them to be. The committee further suggested that the criminal code be amended to permit the Attorney General to over-ride an accused option for mode of trial, and request a trial by jury. (Recommendation 5, p. 538)

Out of concern for the exploitation of "runaways" and other children, the Committee recommended (Recommendation 7, p. 539) that Section 166 of the Criminal code be amended to make the procurement of children for the purposes of prostitution or to participate in the production of sexually explicit material criminal offenses punishable by ten years imprisonment. (wording given on p. 539)

In order to make "both acceptable and unacceptable sexually explicit material" (undefined) less accessible to young people, the Committee recommended (Rec. 8), p. 539-540) that provincial, regional, and local authorities should adopt the necessary licensing, zoning and child protection legislation, etc. to ensure that material is available only to adults.

The Committee also felt that the current penalties are too low, and recommended raising the maximum sentence from two to five years, for a first offense, and ten years for a second offense, or a fine at the discretion of the court. (Recommendation 9, p. 540.) The Committee's last recommendation was that the prosecutor or police adopt the practice of applying for an order of forfeiture to stop

Report. 3

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the further dissemination of "the suspect sexually explicit material" which criminal charges are pending. (p. 540.)

The Report concludes with a call for concerted action on the part of police forces and Crown attorneys, governments at all levels, and citizens, "to support our basic principles in the interest of maintaining a society based on mutualiyt and egalitarianism, and devois of violence and coercion."

This report has been well critized elsewhere, and it is not necessary to repeat those criticisms here. A fundamental problem, however, is that while the preamble and the final statement seem to recognize such themes as violence, coercion, and degradation, little credence is given to those concepts in the recommendations, especially in Recommendation 3, regarding definition. While a new section is added to include material depicting "undue degradation", the use of "undue" creates more problems than the section would resolve. (see B.C. Civil Liberties)



Wachtel, Eleanor. "Our Newest Battleground: Pornography." 4 pp. Branching Out, Vol. VI, Number 3, 1979. Begins with a short feminist analysis of pornography, then evaluates present laws (criminal code, broadcast acts) and some feminist responses to proposed amendments to the criminal code. The "catharsis" theory and the Danish experiments are then criticized, and concludes that "feminists should involve themselves in changes to obscenity laws, as they should in drafting legislation in all areas of life, but with an especially cautious, minimalist approach." While useful when written, the article is basically derivative and has been superseded by more detailed analyses; it does not address the impact of technological innovations (video-tapes, pay-TV) and their effects, nor make specific recommendations for legal change.

Women Against Pornography: (Victoria) Pornography and Violence.  
undated: probably 1982. 3 page mimeo.

W.A.P.'s Reasons for supporting the Victoria City Council's by-law against pornography. Short summary of articles linking pornography to violence against women, description of video-tapes and other pornographic materials available in Victoria. Argument that pornography is "hate literature" and therefore "freedom of speech" and Constitutional arguments do not apply.

Porn, Feminism, and the Censorship Dilemma: A Discussion Paper.  
Women Against Pornography. Victoria, B.C. 1982.

Delineates differences between feminist, liberal and conservative perspectives on pornography, and points out that the divisive issue for feminists is not perspective but strategy. W.A.P.'s bad experience in allying with church groups and moralists in working towards Victoria's by-law against pornography (since found to be unconstitutional) is discussed, and statements "pro" and "con" censorship from feminists are given, and those perspectives summarized. Three important questions; Who would Censor? What would be Censored? and Whose Interests Would Censorship Serve? are discussed. The "freedom of speech" argument is discounted, since it is not women's freedom that would be guaranteed. No conclusions are reached; the perspectives are well delineated, and the paper well worth reading.

Women Against Pornography, Victoria. An Annotated Bibliography of Current Research on Pornography and Violence.

Although the title indicates that "current" research is the focus, the first half of this 8 page bibliography is taken up with discussions of the 1970 Presidential Commission Report, and responses to it. The rest of the report lists the social science research in the area, but gives little detail. W.A.P. concludes that "Most of the researchers do not suspect a direct "cause and effect" relationship. Rather, the male propensity to rape and violence against women is disinhibited slowly through violent pornography. The social inhibitors of rape--social controls, social norms, and conscience, are undermined by violent porn on all three levels"(p. 4) They note that "counting the studies for the President's Commission Report which supported a positive correlation, there are in existence no less than 60 studies which point conclusively to the very real dangers of pornography." They do not total the number which come to conclusions conflicting with that view.

A useful document; I have included a copy, since it contains some sources which I have not had time to evaluate.

Women Against Pornograph (Victoria)

W.A.P. Policy on Censorship and Anti-porn Strategy.

Although this document is a listing of goals and objectives of a group that has fought against pornography for well over a year and has learned a great deal from that experience, it suffers from lack of definition. For example, we learn that W.A.P. is "anti-censorship", but does not oppose use of Section 159.8 of the Criminal Code as it now stands, even though it considers it "ineffective" in wording and enforcement. They do not seem to support redefinition of the section from a more feminist perspective.

W.A.P.'s Experience with Legal Action. This paper delineates this feminist groups experience in trying to get action through legal means., from June to Nov. 1982. Includes their involvement in drafting an unsuccessful municipal by-law, and concludes with their destruction of "Snuff" films.

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An Annotated Bibliography of  
Current Research on Pornography and Violence

PRE-1970 DATA

The nine-volume Report of the President's Commission on Obscenity and Pornography, the primary document used to substantiate claims of pornography's "harmlessness", was published in 1970, based on research done in the 1960's (prior to the mass availability of violent porn). It contained work done by researchers like W. Cody Wilson & H. Abelson, Douglas Wallace, Berl Kutchinsky, Donald Mosher, Howard & Liptzin & Reifler, Davis & Braucht, Michael Goldstein, R. Ben-Veniste, all of whom used the "catharsis" model in their research. (This model derives from psychoanalytic theory, and is based on the concept that aggression is instinctive, rather than learned.)

Four types of research were incorporated into the Report: 1) attitude surveys; 2) retrospective studies of sex offenders; 3) analysis of social indicator statistics from the U.S. and Denmark; and 4) experimental laboratory studies. (In the 4th category, of 14 such studies, only three focussed on pornography & aggression. Two of these were by Donald Mosher, who used no control groups. Only one study (Tannenbaum) was modelled on the model used in aggression research. This study, downplayed by the Commission, supported a causal relationship.

The Report has been analyzed and discredited along 7 separate lines of evidence by a large number of social scientists:

- 1) The Commission's conclusions do not always follow logically from the evidence contained in the original research reports.
- 2) Some research was so artificial as to be technically satisfactory but unsuited to generalization.
- 3) There were major gaps in the research.
- 4) Many of the studies were preliminary in character.
- 5) Some got the facts wrong.
- 6) No long-term studies were done.
- 7) The findings of some studies were badly outdated.

In addition, feminist social scientists have come up with other criticisms:

- 1) The researchers were male; the subjects mainly male.
- 2) No effort was made to address the limitations of laboratory subjects and reality (honesty) of responses.
- 3) No distinction was made between "erotica", "pornography", and "sexually explicit materials".
- 4) There was no use of violent pornography.



- 5) The research was undertaken in the social climate of the "sexual revolution", by researchers known to have liberal leanings.
- 6) The choice of research designs, data interpretation, and integration of various studies into the Report were all less than objectively done.

The Report of the President's Commission on Obscenity & Pornography (Washington, D.C.: U.S. Govt. Printing Office, 1971) was published with a minority report (which is a little known fact), compiled by members of the Commission who did not agree with its interpretation of the research data:

- 1) "The Hill-Link Minority Report", contained in the Report of the President's Commission on Obscenity & Pornography, (Washington, D.C.: U.S. Govt. Printing Office, 1971), pages 456-578.

Some researchers (like Reifler et al. and Kutchinsky) cautioned that their findings should in no way be considered confirmed, a caution which the Commission ignored:

- 2) C. B. Reifler et al., "Pornography: An Experimental Study of Effects".
- 3) B. Kutchinsky, "The Effects of Pornography: A Pilot Experiment on Perception, Behavior & Attitudes", New Social Science Monographs, 1970.

In the two main studies on Denmark, Kutchinsky and Ben-Veniste do not agree on statistics with each other or with the Copenhagen police, and their figures are also self-contradictory:

- 4) R. Ben-Veniste, "Pornography & Sex-Crime: the Danish Experience", and
- 5) B. Kutchinsky, "Towards an Explanation of the Decrease in Registered Sex-Crimes in Copenhagen", (both in) Technical Report of the Commission on Obscenity & Pornography, VII, pp. 245-61 and 263-310.

(Neither of these studies took into consideration the fact that a number of sex offenses had been decriminalized in Denmark during the years under study; moreover, they lumped rape together with lesser offenses, and the results of their studies have never been duplicated. In looking at U.S. social indicator statistics, the Commission chose to use the arrest rate, rather than the reporting rate, for rape, and Kutchinsky chose to alter the figures obtained from Copenhagen police (he had "reservations ... about the recording practice of the police"). Both these studies have been thoroughly and exhaustively disproved by V. Bachy, J. H. Court, and many others.)

A number of Commission studies actually bore results supporting the imitation model. They were, of course, either downplayed or ignored by the Commission, or erroneous conclusions were made:

- 6) K. Davis & G. N. Braucht, "Exposure to Pornography, Character, & Deviance: A Retrospective Survey", Technical Report of the Commission on Obscenity & Pornography, VII.
- 7) M. J. Goldstein & H. S. Kant with J. J. Hartman, Pornography & Sexual Deviance, (Berkeley: U. of C. Press, 1973). Contains their pre-adolescence findings which were deliberately omitted from the Commission Report.

- 8) C. E. Walker, "Erotic Stimuli and the Aggressive Sexual Offender", Technical Reports of the President's Commission on Obscenity & Pornography, Vol. VII.
- 9) M. M. Propper, "Exposure to Sexually Oriented Materials Among Young Male Prison Offenders", T.R.C.O.P., Vol. IX.
- 10) P. H. Tannenbaum, "Emotional Arousal as a Mediator of Communication Effects", T.R.C.O.P., Vol. VIII. (The Commission chose to stress D. L. Mosher's two highly unscientific studies and downplayed this one.)

One study (Gebhard and others) was based on badly-outdated findings on information collected in the period 1941-1955. The Commission quoted this study as recent.

- 11) P. H. Gebhard et al., Sex Offenders: An Analysis of Types, (London: Heinemann, 1965).

One of the original members of the Commission, Marvin Wolfgang, who lent his agreement to the conclusion that porn was "harmless", has since done a 100% about-face:

- 12) M. Wolfgang, "Women's War on Porn", Time, Aug. 27, 1979, p. 64.

As can be seen from the above long list of flaws in the Report of the Commission, much was faulty in this often-quoted research. In addition, a number of esteemed and credible social scientists have taken a close look at the research the Commission relied on in its decision:

- 1) V. B. Cline, "The Scientists Vs. Pornography: An Untold Story", Intellect, (1976), 574-76.
- 2) V. B. Cline, Where Do You Draw the Line? (Provo, Utah: Brigham Young Univ. Press, 1974)
- 3) J. H. Court, Law, Light & Liberty. Adelaide: Lutheran Publ. House, 1975.
- 4) J. H. Court, Pornography: A Christian Critique, (Intervarsity Press, Downers Grove, Illinois, 1980) (Both Court and Cline, cited above, have a clearly Christian, and often moralistic approach. Their research, nevertheless, is highly regarded.)

Some have subjected the earlier "Danish Experience" to very close scrutiny. J. H. Court (above) is one researcher who has investigated this area. Also:

- 5) V. Bachy, "Danish 'Permissiveness' Revisited", Journal of Communication, 26 (1975).

There is a substantial list of others who have refuted the earlier studies:



- 6) J. W. Drakeford and J. Hamm, Pornography: the Sexual Mirage, (Nashville: Thomas Nelson Inc., 1973).
- 7) H. J. Eysenck & D. K. Nias, Sex, Violence, and the Media, St. Martin's Press, 1978. (A well-known and highly regarded book.)
- 8) H. H. Schaefer & A. Colgan, "The Effect of Pornography on Penile Tumescence as a Function of Reinforcement and Novelty", Behavior Therapy, 8, (1977).
- 9) Lord Longford, Pornography: the Longford Report, (London: Coronet Books, 1972).

In addition, there have been a number of careful and extensive feminist critiques of the research contained in the Commission's Report:

- 10) Thelma McCormack, "Machismo in Media Research: A Critical Review of Research on Violence and Pornography", Social Problems, Vol. XXV, No. 5 (June 1978), pp. 552-554.
- 11) P. Bart & M. Jozsa, "Dirty Books, Dirty Films, and Dirty Data", Take Back the Night: Women on Pornography, Ed. L. Lederer, (N.Y.: William Morrow & Co., 1980.)
- 12) Diana E. H. Russell, "Pornography and Violence: What Does the New Research Say?", Take Back the Night (as above).
- 13) Irene Diamond, "Pornography and Repression: A Reconsideration of "Who" and "What", Take Back the Night (as above).
- 14) K. Barry, "Pornography: the Ideology of Cultural Sadism", Female Sexual Slavery, (Prentice-Hall, 1979).

### POST-1970 DATA

After the publication of the Report of the President's Commission on Obscenity and Pornography in 1970, with its recommendation that all restrictions on porn be removed, the way was cleared for the massive proliferation of the hard-core, violent pornography we know today. During the past twelve years, many social scientists have been researching the effects of "aggressive" pornography on behavior, and most of the current research in this area is itemized below. The findings of these scientists support the imitation model -- ie. that aggression is learned; moreover, the particular combination of aggression and sexuality that is pornography is highly dangerous to women. These researchers believe there is a direct correlation between violent pornography and acts such as rape, incest, and wife-battering.

Most of the researchers do not suspect a direct "cause and effect" relationship. Rather, the male propensity to rape and violence against women is disinhibited slowly through violent pornography. The social inhibitors of rape -- social controls, social norms, and conscience -- are undermined by violent porn on all three levels.

Most researchers have been studying the effects of violent porn on male behavior, and little information exists about how women experience the effects of pornography. One social scientist, Diana E. H. Russell, has done some research in this area, and the results bear out the imitation model.



Of 929 women interviewed in a carefully-obtained random household sampling, 10% had had the experience of having been forced by a partner to duplicate a sex act viewed in a porn film. Because this was a proper random sample, she extrapolated these findings to 10% of the adult female population.

1) Diana E. H. Russell, San Francisco study, with assistance from Field Research Associates, San Francisco, 1978.

A great many researchers have investigated the facilitative effects of "aggressive" pornography on male behavior toward women. Perhaps most notable among them is the work of Edward Donnerstein and Neal Malamuth:

2) N. M. Malamuth & J. Check, "Penile Tumescence and Perceptual Responses to Rape as a Function of Victims' Perceived Reactions", Journal of Applied Social Psychology, in press, 1980.

3) (Similar results to 2) above obtained by T. Tieger, of Stanford Univ.)

4) N. M. Malamuth, I. Reisin, & B. Spinner, "Exposure to Pornography and Reactions to Rape", paper presented at Annual Meeting of the American Psychological Assn., New York City, Sept. 1979.

5) N. M. Malamuth, S. Haber, & S. Feshbach, "Testing Hypotheses Regarding Rape: Exposure to Sex Violence, Sex Differences, and the 'Normality' of Rapists", Journal of Research in Personality, Vol. 14, 1980.

6) N. Malamuth, "Rape Fantasies as a Function of Repeated Exposure to Sexual Violence", unpub. paper presented at the 2nd national conference on the Evaluation & Treatment of Aggression, New York City, May, 1979.

7) N. M. Malamuth, M. Heim, S. Feshbach, "Sexual Responsiveness of College Students to Rape Depictions: Inhibitory and Disinhibitory Effects", Journal of Personality and Social Psychology, Vol. 38, No. 3, 1980.

8) N. Malamuth, Y. Jaffe, J. Feingold, & S. Feshbach, "Sexual Arousal and Behavioral Aggression", Journal of Personality and Social Psychology, 1974.

9) N. Malamuth & S. Feshbach, "Sex and Aggression: Proving the Link", Psychology Today, Nov. 1978, p. 111-22.

10) N. Malamuth, Feshbach, & Y. Jaffe, "Sexual Arousal and Aggression: Recent Experiments and Theoretical Issues", Journal of Social Issues, 33, 1977.

Like Malamuth and his associates, Edward Donnerstein has made valuable contributions in this area:

11) E. Donnerstein and G. Barrett, "The Effects of Erotic Stimuli on Male Aggression towards Females", Journal of Personality and Social Psychology, Vol. 36, 1978.

- 12) E. Donnerstein, "Pornography and Violence Against Women: Experimental Studies", Annals of the New York Academy of Science, 1980.
- 13) E. Donnerstein & J. Hallam, "The Facilitating Effects of Erotica on Aggression Against Women", Journal of Personality and Social Psychology, Vol. 36, 1978.
- 14) E. Donnerstein, M. Donnerstein, & R. Evans, "Erotic Stimuli and Aggression: Facilitation or Inhibition", Journal of Personality and Social Psychology, 1975. (Donnerstein presented a paper to the American Psychological Assn. Conference in 1978, reporting increased aggression in subjects exposed to films of sex and violence.)
- 15) E. Donnerstein, "Aggressive Erotica and Violence Against Women", unpublished paper presented to the New York Academy of Science, Oct. 1979.

Many other respected social scientists have been equally active in this area:

- 16) T. P. Meyer, "The Effects of Sexually Arousing and Violent Films on Aggressive Behavior", Journal of Sex Research, 8, 1972.
- 17) P. J. Tannenbaum & D. Zillmann, "Emotional Arousal in the Facilitation of Aggression through Communication", Advances in Experimental Social Psychology, New York: Academic Press, 1975.
- 18) D. Zillman, J. L. Hoyt, & K. D. Day, "Strength and Duration of the Effect of Aggressive, Violent and Erotic Communications on Subsequent Aggressive Behavior", Communication Research, 1974.
- 19) R. A. Baron & P. A. Bell, "Sexual Arousal and Aggression by Males: Effects of Type of Erotic Stimuli and Prior Provocation", Journal of Personality and Social Psychology, 1977.
- 20) D. Zillman, "Excitation Transfer in Communication-Mediated Aggressive Behavior", Journal of Experimental Social Psychology, Vol. 7, 1971.
- 21) R. S. Stoller, "Sexual Excitement", Archives of General Psychiatry, 1976.
- 22) G. G. Abel, D. H. Barlow, E. B. Blanchard, & D. Guild, "The Components of Rapists' Sexual Arousal", Archives of General Psychiatry, 34, 1977.
- 23) H. E. Barbaree, W. L. Marshall, R. D. Lanthier, "Deviant Sexual Arousal in Rapists", Behavior Research and Therapy, 17, 1979.
- 24) D. Briddell et al., "Effects of Alcohol and Cognitive Set on Sexual Arousal to Deviant Stimuli", Journal of Abnormal Psychology, Vol. 87, 1978.
- 25) M. B. Quanty, "Aggression Catharsis: Experimental Investigations and Implications", Perspectives on Aggression, London: Academic Press, 1976.
- 26) R. G. Geen, "Observing Violence in the Mass Media", Perspectives on Aggression, London: Academic Press, 1976. ✓



- 27) M. Roth, "Sexual Pornography and Society: A Psychiatric View", 5th Goodman Lecture at the Royal Society, London, May 1977.

Like Victor Bächy, John H. Court has made extensive investigations into more recent trends in sex crimes, world-wide, and his conclusions -- contrary to the earlier studies by Kutchinsky and Ben-Veniste -- point to sharply increasing rates of rape in all countries where pornography laws have been liberalized, including Denmark:

- 28) J. H. Court, "Pornography: An Unfulfilled Dream", Research Report 35/76/6 to Criminology Research Council, Canberra, 1977.
- 29) J. H. Court, "Pornography and Sex Crimes: A Re-Evaluation in the Light of Recent Trends Around the World", International Journal of Criminology and Penology, 5, 1977.
- 30) J. H. Court, "Rape and Pornography in Los Angeles", paper presented to the Australian Psychological Society, Adelaide, 1977.
- 31) J. H. Court, "Pornography and Rape -- Promise and Fulfillment", Research Report 35/76/7 to Criminology Research Council, Canberra, 1977.

Many police authorities have long believed in a causal relationship:

- 32) Capt. Carl I. Delau, Cleveland, Ohio Police Dept. memo, Aug. 77; and in "Study of the Effects of the Concentration of Adult Entertainment Establishments in the City of Los Angeles", Los Angeles City Planning Dept., June 1977.

In addition, scientists working in the area of behavior modification have long been aware of the ability of explicit sexual images to alter sexual behavior (usually used to "re-orient" homosexuals). Some, however, have been successful in using pornography to change the behavior of child molesters:

- 33) A. Bandura, Principles of Behavior Modification, New York: Holt Rinehart & Winston, 1969.
- 34) Richard Laws, behavior modification with sex offenders, Atascadero State Hospital, California (Used porn successfully to re-orient convicted pedophiles.)

Research has also been done into the increasing incidence of violence as a theme of pornography:

- 35) N. Malamuth and B. Spinner, "A Longitudinal Content Analysis of Sexual Violence in the Best-Selling Erotica Magazines", Journal of Sex Research, Aug. 1980.
- 36) D. Smith, "Sexual Aggression in American Porn: The Stereotype of Rape", paper presented at Annual Meeting of American Sociological Assn., 1976.

As is evident throughout this paper, findings supportive of a causal relationship have been reported at many meetings:

- 37) Dr. Susan Penfold, in address to September, 1982 meeting of the Canadian Psychiatric Assn.



- 38) Dr. N. Shainess, in address to May, 1982 meeting of American Psychiatric Assn.

And in the popular media:

- 39) Gladys Denny Shultz, "What Sex Offenders Say About Pornography", Readers' Digest, July, 1971, pp. 53-57.

The above is, to the best of our knowledge, a fairly comprehensive list of the recent research in this area. New studies will undoubtedly be forthcoming, and this list will be updated from time to time. Counting the studies for the President's Commission Report which supported a positive correlation, there are in existence no less than 60 studies which point conclusively to the very real dangers of pornography. We think this vast body of evidence is far too important to ignore.

## Organizations

Feminist Coalition Against Pornography

2107 St. Cristophe

Montreal Quebec

Media Watch

636 W. Braadway

Vancouver

United Citizens for Integrity

Box 4104

Van V6B 3Z6

"moral majority," fundamentalist  
religious stance; headed  
by Pastor Bernice Gerrard

Women Against Pornography

c/o Pam Blackstone

9026 W. Saanich Rd

RR2

Sidney BC V8L 3S1

Canadian Coalition Against Media Pornography

P.O.C. Box 1065

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North Shore Woman's Centre

600 W. Queen's Road

North Vancouver V7N 2L2

(604) 988-7115

Has voluminous  
correspondence about  
the Red Hot Video  
campaign, as well as  
good files on pornograp

Feminist Coalition Against Pornogrpahy

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co-ordinating the efforts  
of a number of Vancouver  
women's groups.

National Action Committee  
on The Status of Women

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Has several briefs, and  
has copies of speeches given  
by Cole, Barlow, MacCormack  
Ridington and others at  
Toronto Forum on March 12, 1983





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Part 2: Non-Canadian Sources.

"Pornography and Sex-Crimes: A Re-Evaluation in the Light of Recent Trends Around the World." Int. Journal of Criminology and Penology 1976, V. 6, 129-157.

Australian psychologist Court begins his article with (yet another criticism of the U.S. presidential Commission Report. He then gives data on the proliferation of pornography outlets and the increase in violence, bestiality and "kiddie porn" since Kutchinsky's studies. Court also notes demographic changes in Denmark, and the changes in laws and attitudes which occurred during the period Kutchinsky's data was accumulated. The vagueness of Kutchinsky's definition of "sex crime", the difficulties in ascertaining accurate rape rates for Copenhagen (divergent rates from varied sources are noted) and an overall increase in both attempted and completed rape are noted. (143-4)

Court points out the impossibility of protecting children from exposure to pornography, or from the impact it has on the behaviour of adults, in countries where it is widely disseminated.

Court then compares rape statistics from other countries where a variety of ways of dealing with pornography have been tried. Court admits that great methodological problems exist, but his statistics from countries (Australia, New Zealand) where porn had recently been "liberalized" show increase in rape rates. In Singapore, porn is tightly controlled and rape rate have remained more constant, despite other environmental and demographic factors which might indicate increase. A table showing rape rates in 8 countries (p. 151) is of interest; the rate in the U.S. is very much higher than any other country.

Court concludes that "as long as there are sexually disturbed adults in a community, the risk inherent in making pornography available must be placed against the ideal of complete freedom for all adults to see, hear and read what they please.

A very valuable source, even though it was written prior to studies which more clearly delineate the links between pornography and violence.

*never* Diamond, Irene. "Pornography and Repression: A Reconsideration of Who and What." Signs: Journal of Women in Culture and Society. -39  
Chicago, Univ. of Chicago Press V. 5, #4, 1980. Also in Laura Lederer, ed. Take Back the Night: Women on Pornography. New York, William Morrow, 1980. An excellent criticism of the Report of the U.S. Presidential Commission on Obscenity and Pornography. It is examined in depth in Ridington, (N.A.W.L. 1983) at p. 12-15.

\* Excellent and Essential.

Dworkin, Andrea. "Pornography's Exquisite Volunteers". Ms.  
March, 1981, p.65. (Excerpt from Pornography: Men Possessing Women.)

Dworking attempts to make connections between pornography, anti-semitism and sadism. She describes the "torture" of models in the pornography trade, and links their victimization to that of Jews in the holocaust; both were/are seen by the society around them as deserving of their fate, as contributing to their own victimization. Pornographic images depict all women as harlots deserving degradation.

Dworkin is interesting, and both in this article and in her books she presents strong, extreme, radical feminist analyses which are based on subjective connections (some of which ring true) rather than on hard data.

Dworking, Andrea. "The Prophet of Perversion: A New Reading of the American Marquis de Sade." Mother Jones, April, 1980.

A Radical feminist's investigation of the life of the father of "brutality chic," showing that "Sade's writing and life were of a piece, a whole cloth soaked in the blood of women imagined and real." Documents de Sade's vile treatment of prostitutes, mistresses, his wife, young girls, etc, and shows the relationship of his own violence to the violence and misogyny in his writings. Shows, as Dworkin concludes, that "the power of the pornographer is the power of the rapist/batterer is the power of the man".  
Hardly essential, but interesting in that it shows that, at least, in one case, pornography is created out of the actual acts of the pornographer, rather than his imagination.



English, Deirdre. "The Politics of Porn, Can Feminists Walk the Line? " Mother Jones. April 1980, p. 20ff. English argues that pornography should not be opposed, despite feminists' arguments that it is linked to violence against women, because "porn does not represent action, it represents fantasy," and that since obscenity "is in the eye of the beholder, many of those who would actually be the censors will see feminism itself as obscene." English suggests that the \$4million pornography industry would flourish even under censorship; it would simply go underground. <sup>In her view,</sup> Feminist anti-porn activists set themselves up as moralists, feeding into the "virgin-whore " dichotomy that pornography perpetuates; she does not seem to be aware that those categories are male defined in this first place. She suggests that it is impossible to clearly separate erotica and pornography.

English goes on a tour of the Times Square area with Women Against Pornography, and finds it a "commercial exploitation of male sexual desire." She feels that the evidence proving a link between pornography and violence against women is insubstantial, and feminists commitment to it is evidence of their "liberal" ideologies and commitment to a behaviour model, or learning theory approach. She also suggests that reaction against pornography has increased because it is now available to middle and working class men, whereas in the past it was the privileged classes alone who could obtain pornography (an argument that seems to imply that feminists are elitists, and ignores the increase in violence in content and the effects of broad distribution on children, and on women, as well as on men.) However, she does concede that "porn as we know it reflects and perpetuates all the misogynistic male confusion about what women really want sexually. To be critical of the behaviour-mod view of porn is not to say that porn isn't an area of influence and ideas, or that it has no social effect." She agrees that porn separates men and women and keeps them ignorant of the real nature of each other's sexuality, and suggests that the creation of erotic works by women is the best way to combat the "moralism and misogyny" that dominate the pornography controversy today.

English's views are an expression of the "revolutionary left" perspective that dominated radical politics in the late 1960s and early 1970s. Her article is worth reading as an expression of that perspective, but is not an essential reading.

Eysenck, H.J. and D.K.B. Nias. Sex, Violence, and the Media.  
London, Maurice Temple Smith, 1978.

Both authors are with the Institute of Psychiatry in London. The book examines the possible influence that viewing and reading overtly pornographic literature may have on a person's conduct. The authors point out that much of the previous research has been done using secondary sources; this is especially true with regard to defenses of the Presidential Commission Report (U.S.); they found the original technical reports very hard to obtain.

The authors see the problem as psychological rather than sociological. They find that there is an impressive <sup>enough</sup> amount of agreement in studies employing different methods, different workers, and different populations investigated for them to conclude that, "There there is sufficient evidence in favour of the theory that the media do influence the way people think and act" (p.12) They do not attempt to interpret other researcher's definitions of "pornography", "erotica", "demeaning", "perversion", etc. but note that they have different implications in different works. They define "erotica" and "erotic" to include "a great variety of sexual practices and foreplay...common in our society" (p.13) "Pornography" is used in connection with "practices believed to be harmful, either to the victims or the people engaged in them." "Perversion" is used in connection with harmful practices, and "deviancy" to describe "unusual but not essentially harmful types of behaviour." (ibid)

In Chapter 1, "Growth of the Controversy", it is noted that there was <sup>(in the U.S.)</sup> a 100% increase in violent crime (homicide, rape, robbery, assault) "in the decade after the advent of widely-received television (1958-1968) and the trend has continued. In the United Kingdom, crimes of violence towards people increased 10 times between 1951-1970 264 "kiddie porn" magazines ~~are~~ produced each month in the U.S., and 300,000 children under 16 are involved in the American commercial sex industry. (p. 21) An in-depth, and quite perceptive, analysis of the U.S. Commission's Report points out that, even if only a

Eysenck, cont. 2

small portion of people--the "easily influenced"--are affected by TV violence or pornography, this would have an exponential effect. 1 person per year influencing or seducing 1 other individual would mean 1, 048,575 people affected in 20 years. (p.29)

In Ch. 2, the variables which may effect test results are discussed; gender, personality, education, age, emotional stability, duration of exposure, availability of sex partners after exposure, length of follow-up. "Research must be based on a proper theory which predicts (preferably quantitatively) the expected results; experiments should be arranged in such a manner that outcome can be properly tested, and there should be a properly set-up control group." There is a discussion of the conditioning, social and cognitive theory; conditioning is deemed most applicable (p.45) since it has changed attitudes, behaviours and habits, both in clinical situations and in the Army. Catharsis is found to be "largely discredited." (62). Despite the limitations of laboratory studies, they are found to be the most easily controlled and reliable of all experimental methods.

Chapter four, a study of the American Presidential Commission on Obscenity and Pornography and two U.S. commissions which examined TV violence, points out the discrepancies between the findings of the three groups. The National Commission on the Causes and Prevention of Violence (1969) concluded that "The preponderance of the available research strongly suggests that violence in TV programmes can and does have adverse effects upon audiences--particularly child audiences." (81) The Surgeon's General's Scientific Advisory Committee on Television and Social Behaviour (1972) was composed from nominees suggested by professional organizations, then "screened" by two of the major U.S. TV networks; 7 men who had previously interpreted research findings as indicating adverse effects were dropped. Five of the commissioners were involved with TV networks. The conclusions were far more cautious and less strongly worded than were those of the previous commission. (84-87)

The Commission on Pornography, initiated in 1967, funded new research which was then interpreted by the commissioners, most of whom had "very liberal attitudes." The authors' criticism of the workings of the committee is extensive and worth reading (91-93), as is the discussion of the findings of the "minority" (anti-porn) members. (94-95)



The discussion substantiates the conclusion that the report "reflects the values, ideologies, supppositions and biases " of the commissioners, rather than the actual findings.(95-96)

Several well-known field studies on the effects of violent TV on aggression among children are discussed; all are considered inadequate in some respects. Short descriptions of each study and its results are given in tables 1-4 (p,110-118) Only one study (Eron et al) did a ten year follow-up; it demonstrated that early preference for TV violence is indicative of later aggression; early aggression, however is not related to a later preference for violent TV.

Field studies on the effects of pornography are then criticized. None of those considered were concerned with "hard-core", violent pornography; the conclusions are inconsistent. Among those discussed are Ben Veniste's and Kutchinsky's Danish studies; they are found "difficult to evaluate" and not indicative of a decrease in violent acts towards women. Experimental field studies are also found to present difficulties. Results are contradictory; this can be explained by differences in contextual conditions. Most did not use violent pornography. Results generally indicated an increase in sexual activity long exposures resulted in satiation (boredom)(144). The problem of exposing students to the most vile/violent pornography is recognized.

Laboratory experiments, considered the most scientifically reliable form of research, indicate correlation of exposure to violent material with aggression, especially among children and working class adults.(153) For students, frustration was a necessary added element. Studies using sexually explicit material were less well designed and indicated that viewing "mild erotica" acts as an inhibitor of aggression, while <sup>more</sup> explicit material acts to facilitate aggression. (177)

The "Investigation of Basic Issues" begins with the question of desensitization to violence and/or erotica. Experiments indicate that desensitization to violence does occur, especially for similar material. Those with previous high exposure to violent material had less reaction. Increased distrust of others among heavy viewers of violence is a probable effect. (184) Erotic material is shown to decrease sexual inhibition. There is an indication that most available material does not correspond to what is known to be most sexually arousing (225)

The penultimate chapter deals with the effect of individual personality differences on reactions to pornography. Eysenck insists that there are basic, genetic and hormonal personality differences between males and females (229-230) and that these are reflected in pelvic shape (?) as well as in attitudes towards sexual behaviour. It is found that liking for pornography is linked to "abnormal" personality (psychopathic or neurotic), both of which are associated with sexual dissatisfaction. Extraversion, tough-mindedness, permissiveness and liking for pornography are correlated but have no correlation with sexual satisfaction. This finding contradicts both the moralistic and the libertarian perspectives (237-239). As the authors note, "If the banning, or the promotion, of pornography is to be favoured, it will have to be on grounds other than its effects on sexual happiness and adjustment."

In their summary and recommendations Eysenck and Nias suggest that media producers who depict violence should show more social responsibility than they have done in the past. (254) and conclude that "some form of censorship may be essential." (255) Self-censorship is considered preferable, with the courts as a last resort. Similar censorship is also recommended for portrayal of perverted sexual behaviour; (256) the content should be judged in relation to the prevailing tone of the presentation. They suggest (259) that "where the context is hostile to women, we feel that such films should fall under the category of "incitement to violence" toward minority groups". They further suggest that violence should be made the prime target of censorship. (260)

Aside from a rather stereotypical viewpoint on male and female roles, this book is a valuable compendium of early (prior to 1978, mostly 60s and early 70s) research, as criticized by two eminent psychiatrists. It demonstrates that, even without the work of later researchers like Malamuth and Donnerstein, and even without examination of the most violent material, there was enough evidence to substantiate a "harm to others" argument against violence and pornography.

Gray, Susan H. "Exposure to Pornography and Aggression Toward Women: The Case of the Angry Male." Social Problems, Vol. 29, #4, April 1982. 387

Despite the reference to aggression in the title, and acknowledgement that feminist definitions of pornography centre around the combining of sexual themes with violence towards women, Gray defines pornography, for the purposes of her paper, as "both Hard-core and soft-core depiction of sexual behaviour, be they found in magazines, books, films, or audiotapes"; thus, her definition concentrates on the sexual rather than the aggressive content of pornography. Yet she admits, at p. 389, that the key question in research on pornography is whether there is a link between exposure to pornography with sexually violent themes and either sexual violence or greater tolerance by society of sexual violence." She criticizes laboratory research on three grounds.: sample selection, measurement of sexual arousal, and linkage of the variables. Gray has legitimate concerns as to whether male college students, the most common sample group, can be taken as representative of the male population at large. She points out that researchers are reluctant to expose undergraduates to the most extreme forms of pornography. Further the link between psychological and physiological arousal can be questioned as can the arousal effect of use of penile tumescence measurement devices.

She suggests, <sup>somewhat</sup> in conflict with Malamuth and Donnerstein--and probably without being aware of their latest work--that studies show that aggression levels in previously angered males are raised by exposure to hard-core pornography, but that aggression is not raised in non-angered males (as noted in the discussion of Malamuth and Donnerstein's paper, propensity to rape in subject males and the "positive" or "negative" outcome of the pornographic depictions seem to be factors here). Gray suggests, at p. 390, that "Pornography facilitates the expression of anger <sup>if anger</sup> toward a particular target already exists." Violence is facilitated either through teaching an angered man to view women poorly (the behaviourist model) or through encouraging a cathartic release of anger. Angered men can easily attribute their arousal to sexual stimuli rather than to anger. Where there is not explicit sexual stimulation <sup>in</sup> the immediate environment, an angered man will conjure up women. However, Gray admits that there is a difference between hard-core and soft-core porn; soft core is less likely to trigger aggression in angered men. (Gray distinguishes the "soft" from the "hard" by stating that the former "generally refers to depictions of nudity or semi-nudity, or



depictions of sexual activity without explicit photographs or descriptions of genitals " while "hard-core generally refers to depictions of nudes engaged in implied sexual activity with a focus upon the genitals". (Again, no element of coercion or degradation is implied to distinguish between forms of pornography.)

Gray states that "Sexual arousal through soft core pornography either distracts from previous anger or defuses anger through recognition of the incompatibility of sexual arousal with aggression," and cites Baron, "Aggression-inhibiting influences of Sexual Humor" (J. of Personality and Social Psychology 30:318-322, 1974) as her source. She fails to note that Baron's study is almost a decade old, took place when pornography was, in the main, far less violent in theme than it now is, and apparently focussed on humour rather than explicit sexual materials. Gray also notes that there may be a factor; tenderness inhibits aggression; wildness and impulsivity facilitate it.

The order of presentation may also make a difference. Men who are shown "hard-core" and then angered attribute arousal to anger, rather than to the sexual stimulation. At 392-3, Gray argues that studies of rapists indicate that violence and brutality--not sexuality--were stimuli for aggression. "An important question is whether those with unresolved deep anger are those more likely to attack women when their superficial anger is stimulated in the laboratory or in everyday life." (Malamuth and Donnerstein's comments regarding the differences between "high" and "low" propensity to rape subjects would seem to illuminate this question to some degree.) As she notes, "If superficially induced anger puts men in touch with deeper anger, partially validated by pornography, then pornography becomes more dangerous than we might otherwise believe."

Gray suggests that censorship or other regulation might backfire. "Suppression rarely changes social images over time; suppression could even encourage a more extreme pornographic genre." Since Gray acknowledges the existence of "snuff" movies, it is hard to imagine how much more extreme she believes pornography could go.

Gray (cont~~3~~)

Gray makes the following suggestions for further research;

1) provide a more uniform definition of pornography. 2) Investigate systematically the link between sexual arousal, anger and aggression when a greater range of behaviour options than in the experiments conducted to date are presented. 3) decide whether to focus on general male population or a population with greater pathology when investigating angered men 4) Create unobtrusive measure of arousal and a mechanisms for the male subject to differentiate between specific women and unknown and unseen female targets.

Gray's work should be included in any study; she raises some valid points, although some of the questions she raises have been at least partially answered by research now available. Her arguments have been used by more "conservative" feminists to refute other feminist's statements that there is indeed an link already established between pornography and violence against women. (e.g. Thelma McCormack's presentation at the NAC conference, March 13, 1982)

Griffin, Susan. Pornography and Silence: Culture's Revenge Against Nature. New York; Harper and Row, 1981.

*In this flowing (one could say rambling) feminist analysis of*  
*pornography*, Griffin argues that pornograph "Is an expression not of human eroti feeling and desire, and of a love of the life of the body; but of a fea of bodily knowledge, and a desire to silence eros." (p.1) After giving brief <sup>the</sup> outlines of the lives of writer Kate Chopin, painter Franz Marc, Marquis de Sade, Marilyn Monroe, and Lawrence Singleton (the violator/sadist described in Spake's "The End of the Ride) and Anne Frank, Griffin uses events in their lives to expound her argument. In "Sacred Images", she discusses the differences between Marc's romantic vision (shared by, among others, Emma Goldman, Kate Chopin, and Charlotte Perkins Gilman) and the other "romantic" perspective shared by Byron, Klimt, etc. One sees eroticism as congruent with female liberation and a liberation from patriarchal values, which was essential for human wholeness. The other "Romantics" saw sexual liberty as an expression of the patriarchal tradition. The latter view is, in <sup>its</sup> essentials, the same as that of traditional religion; both are based in a culture/nature dichotomy, with <sup>us</sup> man as "eros" and "nature", in opposition to rational, cultural man--who must therefore control her. (pp. 8-14) The pornographers, who would at first seem to oppose religion, <sup>are</sup> really its mirror image, "every theme, every attitude, every shade of pornographic feeling has its origin in the church." (p.16)

Griffin examines the Marquis de Sade's life and works. and finds they show obsession with sacrileges, similar to those expressed by the writers of the Malleus Malificarum; both project on women the "shadow side of the mind", out of inability to bring together their fear and their desire for women; both divide women into virgins and whores. The por<sup>n</sup>ographer's triumph is to rape the virgin, thus creating a whore, and destroying her spirit. In seeking to deny knowledge of his own nature, his own erotic instincts, the pornograph-er, and the doctrinaire male, project their own "bestial" desires onto woman. Through bestiality in pornography, woman is made animal. Her humanity and intelligence, her spirit, are denied, in order to give man power over woman and to triumph over his fear of his own nature. In order to deny woman's humanity, she must be objectified, made other. The symbols that create this illusion must be reiterated projected over and over, because they ~~are~~ in fact lies--woman is not, in truth, other--she is the denied parts of man himself.



Griffin -2

To be made an object is to be humiliated. Humiliation and degradation are necessary components of sado-masochism. Vulnerability in opposition to male power is another vital element of S-M. Although in sado-masochistic pornography, males and females can play either the sadist or the masochist, the material represents male fantasy. The female sadist<sup>it</sup>, like the female masochist, lives from the male mind. Both represents that mind divided from body, the feeling in opposition to the unfeeling. The need to feel becomes interpreted as desire for punishment- the basis of the belief that "women really want it"

In Griffin's analysis, <sup>a woman</sup>obsessed with fellatio--a common pornographic theme (Deep Throat, etc) is seen as <sup>representation</sup>a return to infancy, and allows the man to play with his mother. Forced fellatio becomes forced feeding, a common punishment for "uppity women". Breasts represent female power, and female vulnerability. The pornographer therefore <sup>bits</sup>rips, cuts and pinches them. In punishing the vulnerable, the pornographer is punishing the child, who represents beauty, innocence, and the erotic. The death of woman is the death of eros, which unites nature and culture as was the case in more "pagan" cultures. Pornography is ritual, played out on the altar of women's bodies. The ritual<sup>X</sup> is the degradation of women's flesh. The fact that millions of women were tortured, with instruments like those now shown in pornography, and then murdered as witches, shows that such "fantastic" rituals can be played out in reality.

In the second section, "The Death of the Heart: From Fantasy to Event", begins with the image that prefaces Not A Love Story -- the heart in chains. In Griffin's words, "This is the task of pornography--to chain and imprison the heart, to silence feeling." (p. In the light of this understanding, pornography can not be seen as mere fantasy, because it has a very real function; to divorce the body from the mind. Pornography is sadism; its existence humiliates women.

Pornographic language is flat, and devoid of feeling. Griffin takes issue with Susan Sontag (On Pornography) who argues that "arousal of the sexual response in the reader requires such language"; she states that this is only the case when real feelings are denied.

eros is feeling, and the nature of sexuality is to arouse feeling.

Just as the sadomasochist tells us he seeks feeling, when indeed he is afraid of feeling, so also the pornographer, who says he would bring sexuality into consciousness, and who says that he desires the freedom to speak of sexuality, in fact wishes to suppress and silence sexual knowledge. This is the message of the brutality of pornography; this pornographer is a censor. (p.88)

Griffin notes the various meaning of "liberty", "liberation" and "libertarian". Moving from release from captivity, bondage or slavery, liberty becomes "taking liberties with", "privilege over one's domain". When the pornographer poses as a man who has liberated his sexuality from an imprisoning morality, he is in fact a prisoner of his own mind. Man's "freedom of speech" requires the imprisoning of woman. There is a mechanism in pornography through which victim becomes violator; the pornographer murders the "victim" within himself. The "catharsis" argument is based on the idea that men have an intrinsic need for violence. But violence is really the result of fear of "nature", the "woman" within the man. Lawrence Singleton saw Mary Vincent as his assailant; to say that pornography would have freed him from his need to enact violence is to confuse the symptom with the disease. Symptoms hide knowledge; knowledge heals the mind. The man who enacts violence does so in defense of a delusion his mind has created.

Linda Lovelace's Ordeal is outlined to demonstrate how women's socializations teaches them acquiescence. It is argued that pornography debases those who participate in it, those who seek it out and those who are exposed to it involuntarily. Pornography, like antisemitism, and other forms of racism, is a means by which the deluded mind must try to remake the world after its delusion. The pornographic fantasy masquerades as fact (e.g. "casebook"). Hugh Hefner's life, and the influences on him, are documented to show that his present life-style represents a complete withdrawal from nature. Yet images need not be an escape from reality--they can open us up to greater reality. But the pornographic image denies reality; the reality that the pornographer sees as an enemy that must be destroyed. Since nature, and reality, can never be truly destroyed, despair must follow.

Freud and his followers saw the gulf between nature (sexual instinct) and culture to be irreconcilable. But Reich saw the cause of illness as the idea that impulses are evil, and believed in the possibilities of universal healing. Griffin argues that two kinds of knowledge, knowledge from the senses and cultural knowledge, are at war in our society. One is identified with women, the other men. Yet all humans have some of the qualities that are ascribed to males or to females. Socialization teaches men to deny qualities seen as womanly, and women to deny their rationality and the other qualities seen as male. Motherhood separates woman, and keeps her away from the world of the mind and the soul (p. 142). Freud associates the female with the Id, "the tyrannical master of the ego." (148) Griffin has an interesting revision of Freudian theory which is too complex to detail here; it includes a re-analysis of the Oedipal myth.

Section three, The Sacrificial Lamb, is concerned with mass delusion, a shared set of beliefs which are untrue and distort reality. (e.g. Nazi anti-semitism) Griffin argues that men are taught the delusion that violence towards women is normal. This section is full of concrete examples illustrating parallels between racist and hate literature and pornography; sometimes these are one and the same. Women, like Jews, Blacks or other groups, which have been despised, are perceived as less than fully human. They are used as symbols of the "dark self". The National Socialist Movement saw itself as a "male" movement, in opposition to female nature and "feminized" Jews, blacks, homosexuals, gypsies, etc. In Nazi Philosophy, women were simply bodies, "the wombs of the third Reich." German anti-semitism rose during the pre-war years as Jews were being integrated; this threatened the separation of the feminine in the identity of German males; "the beast was becoming cultured." (174). Hitler was influenced by a mixture of anti-semitism and pornography. In his propaganda, he described the Jews as a "virus", a "plague." He saw propaganda as a means of "forcing a doctrine on a whole people..to spread the ideas of the movement". Griffin sees propaganda as constituting a delusory system. (183) , "not so much embodying an inner truth but creating a world of images which mirror obsession." She likens Nazi propaganda to today's pornography --both are designed to replace reality with delusion, and both lie. Nazi methods of controlling and punishing Jews are shown as parallel to themes in "S&M" pornography.



The fourth section Silence, discusses the silencing of women through violence and through denial of their right to speak, to be authors and authorities. According to Griffin, our silence is "a blank screen; onto this screen a fantasy which does not belong to women is projected: the silence of women the very surface on which pornogarp~~hy~~ is played." (201) The voices of authority in women's lives (church, state, society, parents) reflect the "pornographic fantasy". Just as slaves mimed the stereotypical behaviour expected of them, so women mimic "culture's image of what is female." (204) Marilyn Monroe is used as an example. Her life is examined to show the ways in which she was taught to be a "seductress", who ultimately had to be destroyed, and become truly a non-being.

The relationship between women's non-being and sado-masochism is explored through analysis of "The Story of O. O's destruction is carried out by denying her voice, and by systematically destroying her body and her spirit, until she becomes an accomplice in her own torture and that of other women. The theme of the novel is negation of self (226) It is likened to accounts of schizophrenia.

One can not be the pornographer's idea of woman, "since the idea is one of non-being". Therefore girls learn to act, to impersonate "the female." Women who have ~~been~~ resisted have been castigated, labelled frigid, force-fed, or erased from history. Their voices are silenced, their work is obscured. "When words say one thing, and the body another, both lose their reality." (248) We can not have both eros, the creative and loving force, the voice of the body connectd to the mind-- and pornography. "We must choose between beauty and silence." (249)

In the short, final section, Eros, the awakening of women's sensuality, her responsiveness, her eroticism, are discussed, using Anne Frank's diary as a resource. In contrast to Frank's "flesh and blood" experience, the use of children as pornography models is seen as a "symbolic murder of all that is childlike in our souls." (253) The innocence that is eros--our own wholeness--is the antithesis of pornography. We are born feeling, born as creators, The pornographic steals the soul. But the soul tries to live, and to give us knowledge, and choice.

This book is poetically written, and inspiring. It comes from a very strong feminist perspective, and that spirit resounds through it. It is a celebration of women's ability to feel. Perhaps the argument could have been made more succinctly; but well worth reading.

Griffin, Susan. "On Pornography" Chrysalis: A Magazine of Women's culture. #4. Los Angeles, Calif, undated. 15-17 ( a companion piece to Russell, above). Griffin sees "the silence of women over history" as a "blank screen....onto this screen...male fantasy is projected", and pornographic images as "images of women being silenced." She outlines her evolution from a radical supporter of "freedom of speech" to her current understanding that "Freedom is an abstraction. And this abstraction does not mean the same thing for me and for the American Civil Liberties Union," since women and male civil libertarians do not have equal power.

Griffin suggests that "a law can be made which could not be turned against us", but notes that "we must change not only what is legal or not legal, but what is acceptable. Also a classic, and well worth reading.

Kronhausen, Eberhard and Phyllis (Intro. by Theodore Reik)

Pornography and the Law: The Psychology of Erotic Realism and Pornography

This book was published prior to the Report of the U.S. Presidential Commission, and makes clear a distinction which that commission failed to address "the difference between so-called obscene material and works of erotic realism entitled to the full protection of the law." differences which derive from "the entire method and purpose of the work." (Reik in intro. "Erotic" material going back to the 17th C. is analysed, including frank and humorous early writings and the autobiographical writings, from Pepys through Casanova, Havelock Ellis and Henry Miller. (No erotica written by women is included)

Unfortunately, the authors come to believe the myths in the material. At p. 122, speaking of Frank Harris, they note, "He seems to have understood the psychological masochism of many women which expresses itself most often in passive submission to non-sexual abuse and suffering, and sometimes in a desire to be physically beaten, either in connection with sexual activities or without them."

Chapters are devoted to "Dirty Words in Clean Books", to the U.S. Supreme Court Definition of Obscenity and the difficulties it presents; these are only useful as comparison to the Canadian case, and minimally at that, since the book is now old. However, the discussion of sub-cultural and class differences in "community standards" (p. 159-160) is useful, while somewhat outdated. The most useful aspect of the book is the discussion of the qualities of "obscene" material as compared to "erotic realism. While the discussion is confined to literature, the qualities and themes are very applicable to those now being presented in other media. Among these distinctions are that "obscene material must continually keep before the reader's mind a succession of erotic scenes, and build up erotic excitement; most contain scenes of seduction in which the victim is a willing collaborator and that the "physiological sex responses" (as opposed to psychological responses, the focus of description in "erotic realism" are emphasized. The seduction scenes tend to be brief, and defloration scenes with strong sadistic elements play an important role in obscene works, and overt incest (cf. veiled or allegorical accounts of incest in realistic literature) are a common theme. Super-permissive parent figures who condone and/or somehow participate in the sexual activities of the child, or who actually seduce or initiate the child are a subtheme. Sacred objects, religious symbols, and members of religious orders are often featured, missing the "sacred and profane." "Supersexed"



males and "nymphomaniac" females are ~~A~~ common features , as is the use of people of colour and homosexuals. Sodo-masochism as a theme is discussed only in terms of flagellation and bondage.

In their discussion the authors tend to use more excerpts from "obscene" material than seems necessary to make their points, thus tending to make this supposed psychological study "obscene" in itself. The authors are psychologists, but also run a Museum of Erotica in San Fransisco.

In their conclusion, written after the main body of the book (it refers to material as late as 1975) the authors make a hopeful statement that "as more and more people get sexually liberated in the truest sense, the less call there will be for pornography." Given the proliferation of pornography since the writing of the book, true sexual liberation is further away than ever.

This is hardly an essential work, and would not be worth spending a great deal of time on.

Kutchinsky, Berl. "The Effect of Easy Availability of Pornography on the Incidence of Sex Crimes: The Danish Experience." Journal of Social Issues, Vol. 29, #3, 1973. This article is discussed in detail at p. 15-18 of Ridington's Freedom From Harm or Freedom Of Speech (N.A.WL., 1983) It is the basis of much of the defense of pornography, and an essential reading.

Lederer, Laura. "Then and Now: An Interview With a Former Pornography Model."

In Interview with the editor of Take Back the Night, "Jane Jones" discusses the sexual and physical abuse and lack of rights to privacy and autonomy that led to low self-esteem and her employment as a "model". She suggests that lack of job skills and economic desperation are also factors, for many women who seek such careers. Jones provides information on the degrading methods of soliciting clients used by the agencies and the competition created among the models. She attributes her participation in scenes which she knew to be offensive or dangerous to the fact that "women are socialized to put up with a lot", and her survival to the fact that she learned to "detach" herself from what was happening to her.

According to Jones, the demand for "new flesh" creates pressure on models who have "been around" to participate in more and more extreme forms of prongraphy. Models are overworked and abused, and suffer many health problems as well as emotional distress. After leaving the business, Jones required extensive therapy and still has problems in sexual relationships, and fears that people will find out about her past. Interviewer and interviewee concur in their conclusion that "women should concentrate on pressuring those

who are on the controlling and rather than the pornography models who are themselves the victims of pornography." and that "it's not the women being photographed but the images they are forced to portray by men in control that we must confront."

N.B. This article, and many other highly worhtwhile articles, are included in Lederer's anthology Take Back the Night! Women Look at Pornography Morrow and Sons, 1980. Many of these articles were discussed in Ridington, 1983, and in Holmes, 1983, and time and space limitations preclude examining each in detail here. However, the entire anthology is HIGHLY RECOMMENDED.

England

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Longford Committee Investigating Pornography. Pornography: The Longford Report. London: Coronet Books, 1972.

The Committee, while not an officially appointed government body, grew out of debate initiated by Lord Longford in the British House of Lords; it was welcomed by the government and received government co-operation. Forty-one men and 12 women were on the committee, which had an over-representation of the clergy & Lords of the realm, and no members of women's groups. The church, the law, medicine, teaching, the arts, and social workers were well represented. The terms of reference were "to see what means of tackling the problem of pornography would command general support"--in other words, the committee began from the assumption that pornography was a problem.

The report begins with a history of pornography, going back to Greece and Rome, through recent British Court decisions. The anti-pornography movement active at the time of the report is outlined; it was led by church groups but included representatives from the arts, Conservative and Labour M.P.s and others "interested in social and cultural survival." (p. 30). Chapters discuss the pornography business, & Violence and Pornography; it is noted that "probably more than 50% of the publications offered for sale in porn. bookshops show whips, chains, threatening and aggressive figures with cowering victims." (46) The Nazi use of pornography is commented on, and studies of TV violence are reviewed.

Letters to the committee as well as formal submissions are reviewed. Among the few organizations which submitted briefs were two women's liberation groups; even in 1972 these groups made connections between the economic exploitation of women and their use as sexual commodities, but they made little reference to the connections between violence against women and pornography. However, the awareness of these issues was much less acute then--the first "transition house" in England (and in the Western world) only opened at about the time the report was released.



Since very little research had been done in England, and it was felt by the committee members that the U.S. Report was "inconclusive", the inquiry relied on individual examples (subjective accounts) rather than on "hard" research. No technical studies were commissioned, due to lack of funds. It was noted that the U.S. Report had been rejected 60-5 by Congress, on grounds that it "failed to comply with the mandate of the Congress" and "the findings and recommendations were not supported by the evidence available to the commission." Nixon also repudiated its "morally bankrupt conclusions." (113-114) There is detailed criticisms of the report and some of the technical studies.

Although the committee's composition meant that Christian perspectives were over-represented, submissions by a Rabbi and by Humanist Peregrine Worsthore somewhat balance the perspective. Worsthore, points out the need for those who celebrate humanity to understand that the pornographers have the same attitude to sex as religious zealots do. Both attitudes made sense in an age of faith, but both are superficial and risky in a time when "Most of us do not know God and must perforce rely on human love for inspiration and solace." (131) Writers Kingsley Amis and Elizabeth Jane Howard present "the Noelist's View," but confine their discussion works that make a claim to literary merit. They object to censorship for adults, but recommend limitation of material "unsuitable for children," by a censor board.

Relying on philosophers and theorists, David Holbrook an educator, points out that "in our time, we are faced, in pornography with a widespread cultural concentration on sex, separated off from the whole human person, and from love, which tends to have a vicious effect on our culture, our sexual lives, and our capacities to deal with the world." He sees the depictions of sex as having great "educational" value, for good or ill., and rather moralistically, castigates and labels "schizoid" those who perform in pornography. His paper is deeply philosophical, and worthy of study, albeit somewhat sexist and unaware of economic realities for women. Other papers submitted by committee members include one by Peter Grosvenor, arguing against the anarchistic uses of pornography and defending traditional values.

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In their consideration of the effects and control of pornography. the committee members decided that there was sufficient evidence of the connection between pornography and behaviour to make this statement:

"The assertion that there is no evidence that pornography leads to criminal or anti-social behaviour can be regarded as, at least, a gross exaggeration". (196)

They noted that the third symposium in Comparative Criminology (1971) had found that pornography was intended to "advocate deviant sexual practices" and saw a potential danger in "social learning through repeated exposure." Unfortunately, that symposium--like some other statements in the report--indicated an anti-homosexual and moralistic bias that is incongruent with a feminist perspective.

The civil libertarian argument is met by pointing out that even J.S. Mill, who objected to the use of criminal law to forbid some adults from doing harm to another with the victim's consent, nevertheless stated, "If society believes conduct to be bad,...society is entitled to exclude the influence of solicitations which are not disinterested." (208)

The sub-committee on broadcasting, which was chaired by Malcolm Muggeridge, noted that there is less active "choice" involved in radio or TV viewing than in going to the cinema, reading etc. Much of what is said in its criticism of the BBC could well be applied to the CBC, the main differences being that the CBC does get advertising revenue and is in more direct competition with US channels. The condemnation of sex education programmes and other morally-toned statements in the sub-committee report detract from otherwise good arguments.

The sub-committee on Cinema and Theatre did not consider the impact of video cassettes, although it recognized their coming impact/ "It seems likely that this may alter the whole pattern of entertainment within a relatively few years." (279) It suggested a reform of the censor board to provide a more democratic and less restrictive spectrum of opinion. (282)

A more libertarian view was taken by the book and magazine sub-committee which described itself as anti-censorship. However, it was felt that suggestions prohibiting "public display" would have the effect of keeping unsolicited pornography away from minors. It supported a voluntary advisory committee to accept and investigate complaints from citizens offended by pornography, to provide

advice on various risks associated with pornography, to advise on legal rights to display or sale of a publication, to provide teachers with a bibliography on sex education material, and to assist and/or refer "those with sexual problems who at present turn to pornography.": (422)

The increase in pornographic magazines was noted; in 1960 British Customs had seized 5600 books and magazines--in 1969 they impounded over 2 million. This was felt to be due to the availability of pornography in Scandinavia. A trend to sado-masochism and "harder porn" was noted. Britain, like Canada, has an advertising code, but it is also voluntary. The advertising sub-committee saw its mandate as being to deal with ads employing pornography to sell goods, and ads which promoted pornographic materials. Second category was considered harder to control, since a lot of it was direct mail. Controls on this material were considered more necessary.

The final sub-committee, on sex-education, seemed to be coming from a very moralistic and limited perspective; its recommendations would have kept sex information and birth control materials from the very young people whose parents refused them access--and who would have no means of obtaining it.

The Report concludes with a draft bill, far too long and detailed to review or criticize here, but well worth examination.

Although the report suffers from biases, it provides a forum for a variety of thoughtful and sometimes unique perspectives to be reviewed. Worth examining, if not careful study.



American  
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Russell, Diana. "On Pornography." Chrysalis: A Magazine of Women's Culture. #4. Los Angeles, Calif. undated (prob. 1979) 11-15.

Russell sees pornography as "a celebration of male power over women and the sexist wish that women's sexuality and values be totally subservient to men's." She criticizes the majority of research which "never tried to ascertain whether or not it reinforces destructive and dangerous myths about women, whether it increases contempt and hatred of women, whether it makes men more vulnerable to the appeal of macho qualities, whether it encourages men to impose upon their wives and lovers what the women in the movies appear willing to do..." Some research published since Russell wrote this article has addressed these issues, but her article remains a classic statement of the feminist concerns about pornography.

American  
Spake, Amanda. "The End of the Ride: Analyzing a Sex Crime". Mother Jones. April, 1980, p. 34ff. [A] discussion of a crime of "sexual sadism" in which a middle-aged man raped and <sup>chopped</sup> ~~cut~~ the arms of a teen-aged hitchhiker, which Spake sees as based in "a profound, almost mythic rage, an angry fear, a peculiarly male emotion". The article is deeply analytical in a philosophical way; it is powerful and extremely disturbing. Although it doesn't directly address the issue of pornography, it demonstrates clearly that the "sexual sadist's" views of women were those presented in pornographic material.

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Van Gelder, Lindsay. "When Women Confront Street Porn." Ms. Feb. 1980 p. 62 ff. The article begins with graphic descriptions of some of the material available in New York's Time Square district, and excerpts from conversations with porn. customers, then describes the evolution of the San-Fransisco and New Yoik based feminist anti-porn movement, ~~Womam~~ Women Against Pornography and Women against Violence in Pornography and Media.) Van Gelder then states her concerns that the movement may play into the hands of the Moral Majority, that it discriminates against men of colour (because they are among the major cinsumers of Porn) and that it fails to address the complexities of sexuality and sexual fantasy, and as a result may alienate women who do not react to pornography with disgust. In a rather unclear conclusion, she states, "The issue seems to me to be not the current debate over whether porn does or doesn't cause rape and infect intimate relationships, but why and how it varies from man to man." Not an essential reading, but does address some concerns that other women probably feel and do not express due to pressure to be "politically correct."

Walker, Alice. "When Women Confront Porn at Home." Ms. Feb. 1980 p. 67 An account of the experience of a black woman whose husband uses pornography, and who tours the 42nd st (New York) district with him, and her efforts to educate him through pointing out the similarities between oppréssion of blacks and oppression of women as exemplified in pornography.

10 MAY 1983

Addendum from  
Jillian Ridington

Newspaper Articles.

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Censorship

"A Question of Attitude". The Vancouver Sun, 12-8-82. Editorial addressing conflict between civil-libertarian and feminist perspectives on pornography. Sees dangers in both allowing and prohibiting pornography, but feels that censorship will do little to answer the problem, "the answer lies in changing attitudes, not in making new laws."

"Winds of Censorship are Gathering Force in U.S." Toronto Star 15-7-82, p. F1. Report of a panel discussion between librarians, moral majority members, and civil libertarians which details some of the problems faced by members of the American Library Association.

"How the Censors Changed Focus". Toronto Star, June 19, 82, p. F1. Chronicle of a day in life at the Ontario Censor Board, showing how a decision to ban a sex film, "Les Secrets Erotiques d'Emmanuelle" was made. Gives names and backgrounds of board members, and processes through which they make decisions.

"Brown says Boards New Act gets 'Family' Rating from Public." Toronto Star, June 19, 1982., p. F1. Outlines changes made by Mary Brown since she became chair of the Ontario Censor Board, both regarding structure and operation of the board and in decision making. Gives figures for numbers of films cut or denied release.

"Screen Censorship,

"Screen Censorship, McMurtry Suggests" The Globe and Mail, Toronto, 1-9-82, page 8. Suggestion from Ont. Attorney-General that decisions of Ontario Censor Board be reviewed by a committee of the legislature. (see also "Review of Censorship Board Recommended", the Citizen, Ottawa 3-9-82.)

"End Film Censorship Now." The Sunday Star, Toronto, Sept. 20, 1981. Reaction to banning of second showing of "Not A Love Story" at Festival of Festivals; demand that board be dissolved. (Editorial)

"Court Asked to Rule if One Person's Porn is Another's Freedom". The Globe and Mail, Aug. 3, 1982. Report of Vancouver County Court case in which man whose magazines had been seized by customs took Customs and Excise to court.











